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II. DEPARTMENT OF PHILANTHROPY, CHARITIES AND SOCIAL PROBLEMS

Training for Social Service.—The constant demand for trained workers in social service is an encouraging indication of the impression which organized charitable effort has made upon the public. This new profession has justified itself in action, and the most hopeful thing about it is that the workers who have made the administration of charities and corrections their profession, are themselves jealous and zealous for the uplifting of the professional standard, and the extension of special educational requirements. As a natural result, new plans are constantly being made to meet the demand. The Summer School of Philanthropy has been conducted by the New York Charity Organization Society during this summer. Henceforth there will be a winter session, from October to June, under the same auspices. Dr. E. T. Devine is to be the director, assisted by Mrs. Anna Garlin Spencer and Alexander Johnson. Students of the school will also have the benefit of the Extension Courses to be given under the auspices of the Committee on Social Settlements and Allied Work of the Faculty of Columbia University, in co-operation with the Association of Neighborhood Workers. In addition, the school sessions will be arranged in such a manner as to allow qualified students to take advantage of such special courses at Columbia University, including Barnard and Teachers' Colleges as are most important for their training in the science and art of social service.

A training center for Social Workers was started last year, under the auspices of the University of Chicago, and the University has just announced the establishment of a College of Political and Social Science, which is to be under the general supervision of the faculty of the divinity school.

The School for Social Workers which has been established in Boston by the co-operation of Simmons College and Harvard University, will open in October, under the direction of Dr. Jeffrey R. Brackett, assisted by Miss Zilpha D. Smith. The topics which are included in the programme of instructions cover the whole field of "charity, corrections, neighborhood uplift, and kindred forms of social service;" but no mention is made of political economy, or political science or history, or psychology, all of which are required courses in the Chicago college. With these new and useful developments for the equipment of ministers and others, the theological seminaries will have to look to their laurels, unless they, too, are led to see the light.

Poor Relief in Indiana.—The March number of the *Indiana Bulletin*, which is published by the Board of State Charities, contains a valuable study of official outdoor relief in Indiana. The township trustees in the State are required by law to make full reports to the State Board of Charities. There are 1,015 of these townships and the total number of persons receiving aid in 1903 was 40,012. The report gives the comparisons by years. The Indiana Board was created in 1890. The value of poor relief which was given at that time was \$560,232, but

it was impossible to ascertain the number of persons who were aided. The first time nearly complete figures were obtained was for the year 1895—\$630,168. In 1896-97, 82,235 persons received aid. The total value of aid given was \$388,343.67, an average of \$4.72 to each person aided. Through the influence of the State Board of Charities outdoor relief has been systematized and pauperism checked, with the result that last year the number of persons aided was less than half the number in 1896-97. The cost of relief given in 1903 was \$245,745.82, being an average of \$6.14 per capita, which is perhaps an indication that the relief, while of a temporary nature, was more adequate in 1903 than in previous years.

It was popularly supposed that the decrease in the amount of relief given to the poor by the township trustees would result in a large increase in the population of the poor asylums. The result shows that there not only has not been an increase, but there has been a decrease, both actually and proportionately.

The population of the poor asylums August 31, 1890, was 3,264; on August 31, 1900, 3,096; a decrease of 168, or 5 per cent. Since 1900 there has been a further reduction of four per cent. in the population of the poor asylums, the number present on August 31, 1903, being 2,962, or 134 less than on the same day in 1900. The total reduction, therefore, from 1890 to the present date, is 9 per cent. Compare these figures with the population of the State. In 1890 this was 2,192,404; in 1900, 2,516,462; an increase of 14 per cent.

Six years ago a law was enacted, presumably under the inspiration of the State Board's reports, which placed upon each township the burden of its own poor relief. A study of the subsequent reports shows a very notable decrease in the number of high taxed levies and a corresponding increase in the number of townships which made no levies or a very low one. Under the compulsory education law of Indiana, children under 16 may be given assistance to enable them to attend school. Of the 40,012 persons who received aid in 1903, 17,848 were children under 16 years of age.

The Report of the Oregon State Conference of Charities and Corrections, which was held at Portland last March, takes high rank among documents of this character. Governor Chamberlin, in the course of a thoughtful address, commended the efforts to organize a Prisoners' Aid Society. This was accomplished during the Conference under the Presidency of Dr. E. P. Hill. Mr. James N. Strong delivered an inspiring address on the "March of Reform," in the course of which he made the following statement:

"The managements of our State Prisons and insane asylums have in the past years been strictly political. Now comes Governor Chamberlin, and in an announcement of no little importance, names a warden for the prison, and tells him in so many words that he will be held strictly responsible for its management, and that he, the Governor, to preserve his own freedom, as the representative of the people to criticise, will not even suggest the names of sub-employees. It is not a law nor is it binding on future Governors, but it is an announcement that responds to and helps healthy public opinion, and that in the end makes law that no future Governor, however politically venal he may be, will dare to disregard."

Among the resolutions passed by the Congress was one favoring separate boards of supervision and control of the State Correctional and Educational institutions, the membership of which was to include both men and women. The Conference instructed its chairman to appoint special committees to examine

and visit all of the State Institutions for criminals and dependents, and report their condition to the conference of 1904. The needs of the State for proper provision for defectives and the inadequacy of probation and truancy laws were set forth frankly.

The New York Fiscal Supervisor of State Charities has recently published his report for the year ending September 30, 1903. This department was created by the Legislature of 1902 at the instance of Governor Odell, for the avowed purpose of better regulating the finances of the State institutions and effecting economies. Mr. H. H. Bender, the supervisor, declares that his main endeavor has been to see that the wards of the State should be better clothed and better fed than hitherto without increasing the cost, and that the question of effecting a saving of money he has regarded of secondary importance. By systematizing the purchase of supplies, he claims that the average per capita cost has been reduced from \$168.97 to \$163.54, a saving of \$5.43, and calls attention to the fact that this had been done in a year when the prices of all kinds of provisions were unusually high, and the coal strike had raised the price of coal to unprecedented figures.

Prior to Mr. Bender's appointment, each of the 15 institutions which are now under his fiscal direction bought its own supplies separately, and while it was limited as to price to the lowest market quotations of its vicinity, it was clearly apparent that the supplies could be bought in the open market for all institutions at lower prices. This was on the theory, that as the total population of the institutions was over 8,000 any bidder could afford to place a lower figure on goods sufficient in quantity to supply this number, than upon supplies for a single institution with a population of from 200 to 500. Mr. Bender secured statistics showing the quantities of the leading staple articles in use in the different institutions, which were to serve as a basis of calculation for bidders, and a committee of six superintendents of institutions was appointed to select a list of articles which could profitably be purchased by joint contract. The committee appears to have done its work with great thoroughness and care, and decided that the following articles could be bought jointly: graham flour, hominy, macaroni, rice, coffee, evaporated apples, raisins, laundry starch, salt codfish, mackerel, tea, vinegar, baking powder, crackers, evaporated peaches, prunes, currants and butter.

They found that among the commodities that cannot profitably be purchased by joint contract are: flour, meats and milk.

Mr. Bender expects to effect a great saving in the cost of heating by equipping a number of institutions with coal-saving devices.

In Mr. Bender's report he is clear and frank, and thoroughly business like, although he may claim a little too much from a single year's experience.

The 31st Annual Session of the National Conference of Charities and Correction at Portland, Maine, which closed June 22, was characterized by a very large attendance of delegates from twenty-eight States and from Canada, by an unusually brilliant series of papers on a great variety of topics, and by an unprecedented local interest in all its proceedings. On several occasions the audience

numbered more than one thousand persons. It reflects great credit on the executive ability of the President for 1903-4, Dr. Jeffrey R. Brackett, formerly of Baltimore, but recently chosen to serve as head of the new training school at Boston for charity workers, organized by Harvard University and Simmons College for Women.

Among the names of those present are many which are well known to charity workers throughout the United States: among them may be mentioned Dr. Charles R. Henderson, of Chicago University; Prof. Graham Taylor, of Chicago Commons; Miss Jane Addams, of Hull House, Chicago; Mr. Robert W. de Forest, of the New York Charity Organization Society; Mr. Homer Folks, ex-Commissioner of Charities of the city of New York; Mrs. Florence Kelley, of the Consumers' League; Mrs. Anna Garlin Spencer, of the New York Winter School of Philanthropy; Mrs. Vladimir Simkhovitch, of Greenwich House, New York; Mr. Robert Treat Paine, and Mr. Joseph Lee, of Boston; Dr. George F. Keene, of Howard, R. I.; the venerable Gen. Roeliff Brinkerhoff, of Ohio; Judge Benjamin B. Lindsey, of Denver; Mr. F. H. Nibecker, of Philadelphia; Mr. Hugh F. Fox, of New Jersey, and many others of equal ability and reputation. Dr. Charlton T. Lewis, of New York and New Jersey, was to have been there, but died a few weeks before the meeting. The paper he had prepared was read by Dr. F. H. Wines and heard with peculiar and tender interest by a large audience. Dr. Henderson described it as a voice from the grave, or rather, as a voice from heaven. Mr. F. B. Sanborn, of Concord, Mass., Dr. Wines, of New Jersey, and Rev. John L. Milligan, of Allegheny, were the only three in attendance who have been with the movement from the beginning; they were at the original Cincinnati Prison Congress of 1870, organized by Dr. E. C. Wines and presided over by Rutherford B. Hayes, then Governor of Ohio.

It may be said of this Conference that the papers and discussions were at once more scientific, more practical and more spiritual and idealistic than at any former session; and the published volume will form a noble addition to the literature of philanthropy. It may seem invidious to single out certain addresses for special praise, but it is difficult to refrain from naming the opening address by President Brackett, the annual conference sermon by Rev. Dr. Crothers, of Cambridge, Mass., Dr. Keene's lucid and profoundly scientific paper on "The Genesis of the Defective"—Mr. Sanborn remarked that we are more interested in his "Exodus;" the exquisite essay by Dr. Lewis on "The Principle of Probation," which is a literary gem as well as a masterpiece of philosophic insight; Mrs. Simkhovitch's elaborate and exhaustive account of "The Public School as a Social Center," admirably supplemented by Mr. Lee's analysis of boy nature, in his talk on "Playgrounds as a Part of the Public School System;" Mr. Nibecker's review of the reform school movement in America; Dr. Henderson's history of the origin and growth of the juvenile court; and the inspiring paper by Mr. Francis H. McLean, of Chicago, on "Ideals and Methods of Co-operation." It is proper to mention also the address on "The Education of the Blind," by Mr. Campbell of Boston, which was illustrated by stereopticon views, including some moving pictures. The most unsatisfactory session was that on State Super-

vision and Administration, because the papers read, in favor of State boards of control, consumed so much time as to leave very little for any opposing expression of opinion from the floor, and the proceedings therefore fail to represent the prevailing sense of the Conference, so that they will, when published, be misleading as guides to political action by the States.

The principal social events were a sail through Casco Bay and a reception to the ladies given by Mrs. George S. Hunt. To these must be added, as something quite out of the common, a dinner at Riverton, at which Sheriff Pennell was the host. It was attended by about thirty leading citizens—judges, lawyers, clergymen and men of affairs; and its purpose was to interest them in the prison question especially in that phase of it represented by probation and the juvenile court. Short addresses were made by Mr. Sanborn, on the history of prison reforms; by Mr. Warren F. Spalding, secretary of the Massachusetts Prison Association, on its present state of evolution; by Dr. Wines, on its outlook and promise; and by Mr. Lucius C. Storrs, of Michigan, on the need for a State board of charities in Maine.

The central thought of all the talk on the prison question (and much attention was paid it at Portland) was that the retributory or penal theory of the criminal law must sooner or later give way to that of the reformation of the convict; that reformation is an educational process; and that the criminal should be treated, as far as practicable, to quote Mr. Brockway's happy phrase, "in the open." Among the most remarkable utterances on this subject was the account given by Mrs. Kate G. Hayman, police matron at Louisville, Ky., of the work begun and planned for the future in the female department of the Louisville jail, which is to be made a social center for reformatory influence over women with criminal impulses and tendencies, in the nature of a social settlement; an entirely novel conception of the proper function of a prison, and a real advance step in practical criminology. It is also very noticeable that the conception of reformatory work with delinquent children as an educational process has taken deep hold on the officers of reform and industrial schools, so that at Portland they effected an independent organization, of which Mr. Nibecker was chosen President, to be known as the Educational Association, having special reference to backward, truant and criminally inclined youth of both sexes. This was the outcome of a meeting which convened two days in advance of the Conference, and was very helpful to all who took part in it. Another advance meeting was that of "visiting" nurses. There is a national organization of "trained" nurses, but that is a different affair. The visiting nurses will meet again next year as a section of the Conference. The session of 1905 will be at Portland, Oregon. Some objection to this choice was made by delegates from the Middle West, but it was the fifth time that Oregon had asked for the Conference, and the selection was finally assented to by a unanimous vote, in deference to the needs as well as the desire of the Pacific Coast.

The National Conference of Charities is the only organization in the world, so far as known, which claims and celebrates three distinct birthdays. The seed was planted at Madison, Wisconsin, in 1872, when the newly created State boards

of Wisconsin and Illinois first met for mutual exchange of experiences and views. They afterward invited the Michigan Board to meet with them in Chicago. Then, in 1874, all of these boards, numbering nine, then existing met, by invitation of Mr. Sanborn, with the Social Science Association, at New York. Finally, in 1879, at Chicago, the Conference held its first separate session and effected an independent organization. It was originally an almost purely official body, representing State governments. For a number of years it boasted that it was a body without a constitution, without rules, without principles, and without dues—the freest association upon earth, a forum for free discussion, and nothing more. In order that the members and officers of the State boards might better qualify themselves for the discharge of their legal responsibilities, the superintendents of State charitable and correctional institutions were encouraged to attend and to read papers on the care and treatment of the insane, the idiotic, the deaf, the blind, paupers, criminals, juvenile offenders and other special classes in which the States take a paternal interest. The question at the bottom of all the discussions was that of the duty of the State toward the victims of poverty, crime and misfortune. Light on this important question was also sought from officials of municipal and private charitable institutions of similar nature and aims.

The meeting at Louisville, in 1883, was the first at which a report was made by a standing committee on charity organizations in cities. This incident marked the beginning of a new departure in the policy of the Conference, the ultimate effect of which was not at first apparent. The non-official element in its composition was thus recognized, but it was not until the year 1895, at New Haven, that any one was elected to serve as its President, who was not a member or secretary of a State board. This honor belongs to Mr. Robert Treat Paine, of Boston, who was at the head of the Associated Charities of that city. With the rapid growth of the movement for the establishment of organized charity in cities and towns, there came a great and increasing influx of persons but slightly and incidentally interested in the original purpose of the Conference, whose main desire in attending its sessions was to profit by their mutual experience in a new but narrower field of philanthropic effort. Their numbers multiplied so fast that they were soon able to outvote the original membership and shape the organization to their own ends. They (and others) demanded the division of the body into sectional meetings, in order to give them more time for their own problems. A critical review of the annual reports of the committees on organization will show the great difference between the earlier and the later programmes adopted; the creation of sections on needy families in their homes, on the work of social settlements, on the proper division of work between public and private charity, on tenement house reform, on child labor and truancy, on neighborhood improvement, on fresh air summer outings, on boys' and girls' clubs, on recreation as a means of developing the child, on playgrounds as a part of the public school system, municipal lodging houses, the municipal regulation of newsboys and boot-blacks, and the like. Some of these questions relate, it is true, to the work of institutions and to subjects which demand legislative action; but their primary interest is for private charity workers, dealing with individuals, one by one and

studying local municipal conditions rather than the condition and needs of the entire body politic.

The departure to which reference has been made was natural and inevitable. The Conference exists in order to assist in the accomplishment of three leading aims: the increase of the sum of knowledge, philanthropic and sociological, by the accumulation of facts and the development by scientific methods of sound theories based on actual observation and experience; the education of its own membership; and the exertion of a healthy, invigorating influence upon public opinion, sentiment and action. The representatives of private charities, particularly of the associated charities, are as deeply interested in these as are public officials. They are equally in need of such education and stimulus as the Conference imparts. They are able to contribute to the aggregate result information and suggestions of the highest value, of a character and along lines, especially the line of preventive effort, not so readily or generally accessible to the representatives of institutions, public or private. This is a case where neither element in the organization can say to the other, "I have no need of thee."

It must be admitted, nevertheless, that in these remarks a possible line of cleavage is indicated, which marks a danger point. At Portland, the conviction was widely and strongly expressed that the pendulum has swung too far in one direction, and that a reaction is desirable, if not essential—a partial return to first principles. The suggestion that the founders of the Conference, if dissatisfied with its present drift, could secede and organize anew, though courteously made, provoked a certain mild resentment. The older, if not the wiser members, recalling the years when the younger men and women were still in their pinafores, if not in their cradles, declare that "the former times were better than these." They think that, if the programme has gained in breadth, it has lost in depth, in perspective and in true proportion. The larger part of the charitable and correctional work in this country is in the hands of the State, and the State collects the funds from all the people and serves all the people. The classes for which the State cares are typical. Compared with the superintendent of a State institution, who is a professional expert, the average private charity worker is an amateur. And the larger part of private charitable work is done in and by institutions, to whose aggregate population the total number of "cases" handled in any year by the associated charities bears an almost insignificant ratio. The pioneers in this movement accordingly lament the loss from the Conference of so many representatives of State boards, and so many experienced and skilled superintendents of institutions, driven away from it, as they think, because of the undue prominence given to subjects to which they sustain no definite and close relation. The municipal problem may enlist a larger number of workers, but the results attained do not affect so large a percentage of the population at large, including the rural with the civic; nor are they so far reaching in their bearing upon the future destiny of the nation.

Dr. Wines, in his speech of farewell, on the last evening, referring to this divergence of views, compared the Conference to a vessel rolling in mid-ocean, but staunch and powerful, always righting itself and sure to arrive in safety at

its destined but far distant port. He also called attention to the fact that, when the Conference was organized only a third of a century ago, there was not in the United States a charity organization society, a social settlement, a modern reformatory prison, juvenile courts, a probation officer, a training school for charity workers, nor even a chair of sociology in any institution of learning. The indeterminate sentence, graded prisons, and the parole were still in the State described in the words, "And Jacob dreamed a dream." All of our insane hospitals were constructed and conducted on the congregate plan. The movement for special training of the idiotic and feeble-minded was in its infancy, and little progress had been made in securing the adoption of the placing-out system in the care of destitute and neglected children. "The Conference," he said, "has not laid all these eggs, but it is the incubator in which they were hatched." He likened it to a power-house, supplying force to move the car of progress on its way.

And all this has been done by quiet and unostentatious methods. One principle has governed the body from the outset. It makes no deliverances upon any question whatever, preferring to be all-inclusive rather than dogmatic and dictatorial. It recommends no legislation. Every member says what he thinks; it is printed, and goes for whatever it may be worth. The consensus of opinion may be inferred from reading the debates. So firmly is this principle inwrought into the organization that the members refused to consent to an apparently harmless little resolution, in response to a communication from the United States Census office, authorizing the appointment of a committee of five to confer with the Director of the Census as to the statistical information which it is desired to procure touching the classes which the Conference seeks to benefit, and the amendments to the Census Act necessary to obtain it. The parliamentary squabble over this resolution was most amazing and absurd.

The President for the ensuing year is the Rev. Dr. Samuel G. Smith, of St. Paul, who has been President of the State Board of Charities, President of the Associated Charities, and is now Professor of Sociology in the State University of Minnesota. Mr. Joseph P. Byers, the former Secretary, now warden of the Eastern Penitentiary of Pennsylvania, felt himself under obligations to resign that office, and is succeeded by Mr. Alexander Johnson, who has also had experience both in the service of the State board of Indiana and of the Chicago Bureau of Charities, as well as at the head of a large State institution. These gentlemen should be able, and no doubt will be able, to adjust and harmonize all pending disagreements, which at worst amount in fact to no more than a slight rift in the lute.

Women's Organizations.—"No person," says Mr. Samuelson, "who has followed the philanthropic movement of the last few years can have failed to be struck with the increase of woman's activity, both private and public, in furtherance of every laudable, social enterprise."¹ The essential feature in this activity, however, is the fact that it is no longer limited to assisting the

¹ Samuelson, James Ed.: "Civilization of Our Day," p. 195.

outcasts of society, nor does it exclusively take the form of church charity, although the church still remains the great receptacle of woman's munificence.

Women of the same or different social classes, seem to realize that they do have interests as well as duties in common and that associated effort is indispensable in order to secure the best results. Accordingly, organizations of all sorts and descriptions are formed so that there is hardly a woman who is not in some way connected with an association, either as contributor or recipient. Some of these organizations have already developed into strong bodies. The Woman's Christian Temperance Union, for example, has a membership of 200,000. Its building in Chicago, where the headquarters are, cost \$1,200,000. It has its own publishing house which prepares and issues all kinds of publications for the advancement of the objects of the society. Its official paper, *The Union Signal*, has a subscription list of 80,000. "It has pushed through the legislatures of thirty-seven States and Territories the laws that now compel, in all public schools, instruction in the nature and effect of alcoholic drinks and narcotics."² Sixteen million children are said to have been brought under this instruction.³ In short, the organization comprises five distinct departments, "Preventive, Educational, Evangelistic, Social and Legal," all of them are strenuously attended to. Of late the society has also identified itself with the woman's suffrage movement and is rendering valiant service to the "cause."

The Young Women's Christian Association is another organization whose branches are spreading all over Christendom. The work this society does here may be seen in the following programme of the New York Women's Christian Association founded in 1872:⁴

- I. The Bible class.
- II. Free concerts, lectures, readings, etc.
- III. Free classes for instruction in writing, commercial arithmetic, book-keeping, business training, phonography, typewriting, retouching photo-negatives, photo-color, mechanical and free hand drawing, clay modeling, applied design, choir music and physical culture.
- IV. Free circulating library, reference library and reading rooms.
- V. Employment Bureau.
- VI. Needlework department, salesroom, order department, free classes in machine and hand sewing, classes in cutting and fitting.
- VII. Free board directory.

This work is typical of the various working girls' clubs, college settlements, industrial and educational unions, neighborhood guilds, and girls' friendly societies, all having for their object the "intellectual, industrial and social advancement" of the self-supporting woman. In most of them mutual aid rather than charity is emphasized. The humblest working woman who has caught the spirit of the new era despises "charity" and is sensitively suspicious of anything which has a taint of pauperism. The ladies of leisure and culture

² Meyers, p. 270.

³ Henderson, C. R.: "The Social Spirit in America," p. 188.

⁴ Meyers, p. 338.

must lay aside all airs of superiority, condescension, etc., if they wish to retain the privilege of assisting her in any way.

The sick and the criminal have not been neglected. In many cities of the Union women have established hospitals and managed them with "admirable wisdom." The Woman's Prison Association and Home, in New York, incorporated in 1854, carries on its work faithfully, the members being to the front in every effort for the prevention and the reform of criminal girls and women.

On the principle that "justice is better than charity" various other organizations have been founded. The Illinois Woman's Alliance, for instance, declares its object to be: (1) To agitate for the enforcement of all existing laws and ordinances that have been enacted for the protection of women and children, as the factory ordinances and the compulsory education laws. (2) To secure the enactment of such laws as shall be found necessary. (3) To investigate all business establishments and factories where women and children are employed and public institutions where women and children are maintained. (4) To procure the appointment of women as inspectors and as members of boards of education and to serve on boards of management of public institutions.⁵ This Alliance has already been instrumental in procuring the passage of a compulsory education law and has secured the appointment of women factory inspectors. The Consumer's League is a similar organization which is promising good service.

The Woman's Club Movement is another striking illustration of the co-operative spirit this age has awakened. The General Federation, in 1897, consisted of nearly five hundred individual clubs, uniting in one body about a million women representing nearly every State in the Union.⁶ Each constituent State Federation has adopted immediately on its formation, in 1894, "a special line of work, always educational in character and embracing education from the kindergarten to the university as represented in the State systems * * * public and traveling libraries, art interchanges, village and town improvement associations and constructive legislation."⁷

Women are taking an active part in all philanthropic organizations consisting both of men and women members who are aiming to increase the "greatest happiness of the greatest numbers" as well as the "perfection of the rational and spiritual nature of conscious personality."

The Jewish Chautauqua Association held its eighth annual session at Atlantic City, July 10-31. This is a national society, and its work is organized on the familiar lines of the parent association, consisting primarily in the establishment of local "circles," with prescribed courses of reading and study. The annual meeting is merely an incident, so that the small attendance of members is not regarded by its officers as a discouraging circumstance. It differs, however, from all similar organizations in having for its special aim the study of the Hebrew Scriptures, which our Jewish friends, who reject the New Testament, call "the

⁵ Meyers, p. 343.

⁶ Scribner's, 1897, pp. 486-7.

⁷ Croly, J. C.: "History of the Woman's Club Movement," p. ix.

Bible." The same complaint is made by Jews as by Christians of the growing indifference to the Bible, and the ignorance of its contents and spiritual significance manifested by young men and women, otherwise fairly intelligent and well informed. Accordingly, the official programme included courses of instruction, particularly designed for the benefit of clergymen and students of divinity in the Hebrew language, in the history of the Jewish Church and its ceremonial observances, and in archæology and the higher criticism. Few persons are aware of the fact that Hebrew is not a dead but a living tongue, with a contemporary literature unknown to the world at large, including poetry and fiction. It is believed that more persons are to-day able to converse freely on all subjects of current interest in this language than at any period in history since the "diaspora" or the dispersion of the Jewish people after the capture of Palestine by the Assyrians, in the eighth century, B.C. An interesting feature of this meeting was the presence of a colored man, of unmixed negro blood, said to be an Episcopal clergyman, who has now been a member of the Association for three years in succession and has earned a certificate of his acquired ability, to read, write and speak Hebrew—something that he could not have learned in any Christian school in the United States.

The Jewish Chautauqua must not be confounded with the National Conference of Jewish Charities, which is a separate organization, made up originally of delegates from the Hebrew relief associations, but whose scope has been enlarged to include representatives of all Jewish charitable institutions, and which confines itself to the discussion of the problems of general and specialized philanthropy.

The administration of charity by the Jews is noted, the world over, for its wisdom, humanity and practical efficiency. They carry into it their deep religious feeling and their keen business sense. It is both shrewd and liberal, and it is characterized by strict conformity to economic law. No other people is so deeply imbued with the sentiment of moral responsibility to care for its own poor and unfortunate members at its own cost, without resort to outside aid. In this country, however, prior to the recent extraordinary influx of Jewish immigrants, fleeing from the tyranny and oppression of Russia, there was comparatively small demand for the expenditure of money in this particular direction. The burden which American Judaism has now to carry is enormous, in comparison to the size and wealth of the Jewish population, and it is rapidly increasing. It is therefore not surprising to find, upon the Chautauqua programme, a week devoted to work in the "department of applied philanthropy."

If the Jews do not ask American Christians for money, they show a remarkable and praiseworthy willingness to accept help in the form of counsel by experts in charities and correction not of their own religious faith; and the selection of topics and speakers, during the final week of the session, by the Rev. Dr. Henry Berkowitz, of Philadelphia, was admirable. Dr. Edward T. Devine, the able Secretary of the New York Charity Organization Society, spoke on the value of special professional training for all charity workers, as now given in three American cities, New York, Chicago and Boston. Mr. Robert W. de Forest, President of

the N. Y. C. O. S., and recently Tenement House Commissioner under Mayor Low's administration, discussed the housing problem which is of peculiar interest to religionists who furnish so large a percentage of the dwellers in the overcrowded tenement districts of the East Side. He was followed by Miss Emily W. Dinwiddie, of Philadelphia. Mr. Marcus M. Marks, of New York, a manufacturer and large employer of labor, who is a member of the Civic Federation, was announced to speak on the labor problem in its relation to applied philanthropy, but confined himself in fact to a general statement of the nature of the labor problem and of the work of the Federation. He favored the "open shop." Mr. Sargent, U. S. Commissioner of Immigration, at an evening session which was attended by a large audience, held the undivided attention of his hearers for two full hours by a very happy talk on the immigration laws and their administration. He detailed the recent changes for the better at Ellis Island and other immigration stations; deplored the necessity under the law for so many reshipments to Europe, and said that the remedy consists in inspection and detention at the port of departure; and dwelt at length on the necessity for a more general distribution of immigrants, especially in the West and South, which he thought would be promoted by the creation of a free governmental bureau of information to be connected with the Bureau of Immigration. Dr. Frederick H. Wines, for thirty years the Secretary of the Illinois State Board of Public Charities, and more recently the Assistant Director of the United States Census, explained the relation which subsists between charity and correction, taking as the text of his paper the declaration of a leading Jewish Rabbi, that the Hebrew word *t'sadekah* is used to express the conception both of charity and of justice, since to Jewish thought charity which is not just is not charity, and justice which is not tempered by mercy is not justice. It is said that this was the first address ever delivered before a Jewish audience on the problems of crime and its treatment; and its inclusion in the programme was suggested by the fact that now, for the first time in our history as a nation, the number of Jewish offenders, adult and juvenile, in our prisons and reformatory institutions, is large enough to be appreciable. It is also said that few, if any, of them are natives; practically they are all recent importations. This is also true of Jewish paupers. Mr. Nibecker, Superintendent of the Pennsylvania Reform School, at Glen Mills, discussed the question of juvenile crime. Finally, Dr. Talcott Williams, of the *Philadelphia Press*, delivered a popular lecture on the oppression of the Jews and other subject races by the government of Russia.

All of the general sessions were held in the new assembly hall of the Royal Palace Hotel, which is the headquarters of the Association. It meets in Atlantic City year after year. The gathering is one marked by intense earnestness, and no provision is necessary for the mere amusement of the members. The "show" feature common to most Chautauqua assemblies is entirely eliminated.